AGAINITY

ANARCHIST QUARTERLY SUMMER '83-'84 No. 1. 40c

NO RETURN TO THE SIXTIES!

Central America is again a focus for assorted "third worldist" syncophants adopting so-called "liberation" movements and calling them their own.
Following the mythology of the Cuban Revolution and Che Guevara a new mythology is being created around the Nicaraguan Revolution and the armed struggle in El Salvador.
This mythology involves the nature of these two revolutions and the function that guerrillerism has in the process of social change.

The cold blooded nature of the Samoza dictatorship before its overthrow in 1979 and the current ruthlessness of the regime in El Salvador meant that the entire populations of both countries chose armed insurrection as the only alternative to their oppression.
What wasn't(isn't) clear is the alternative that would arise in the wake of the dictatorships.
The case in Nicaragua was such that the guerrillas chose the path of leading the people in armed struggle, and the liberal capitalists, long denied their cut by the monopoly of the Samoza family, appealed to the imperialist west, to pressure the dictator into resigning.
So preoccupied were the competing groups in their quest for power that the mass of the people carried forward the revolution regardless.
The various factions, confronted with a mass insurrection that neither side fully controlled, found an accomadation.
The Catholic Church, the professionals and conservative business formed the "Group of Twelve" proclaiming itself the most popular political grouping in Nicaragua. This in turn moved close to the FSLN, the Sandinista guerrilla movement which had launched a major offensive throughout the country.
The resultant hybrid of a "National Council" appeared in newly liberated Nicaragua.

In El Salvador, one of the poorest nations on the planet, the situation varies slightly to the revolution in Nicaragua in that the struggle has become more protracted.
Like most liberation struggles, the movement in El Salvador is a mixture ranging from the "theology of liberation" of radical Catholics, to Leninists and "coup d'etatists" of the left; who seek to colonise the people's libertarian struggle, changing the conflict that only militarised "guerrilleros" can engage in. The form of opposition thus becomes the opposition of the FMLN (the united opposition party) engaging in a series of spectacular military ventures. The question then becomes not of creating opposition by the people, but of joining an opposition - the armed party. This encourages passivity in the remaining population not involved in the armed struggle and hence the slaughter of innocents by the death squads of the right.

The seeds of social revolution are present in the struggle for national liberation cannot be disputed - provided that the ideologues of the left and right cannot co-opt the autonomous struggle of the people. Continued on page 2..



editorial

AFFINITY is the paper of the AFFINITY GROUP COLLECTIVE, based at the Melbourne Anarchist Centre.

The Affinity Group is a traditional form of anarchist organisation. They are characterised by the strength of collective committment of its members and their committed approach to anarchist agitation. Their internal cohesiveness usually comes from a shared understanding of anarchism and agreed areas of activity.

These groups which base themselves within their local community have generated enourmous interest in anarchism because they have chosen to to concentrate their activities within a defined area and on issues that most directly affect themselves and other people living there. They have encouraged the formation of other affinity groups and have avoided the feeling of alienation that usually develops in large organisations, by federating their small groups and co-ordinating activity through meetings of elected delegates.

As a result, alive and genuine federations of anarchists have been built, intouch with and reflecting the feelings of people in their struggles for freedom.

As such, the aim of AFFINITY, is to reflect this through its contents and become a strong voice for the creation of a coherent and active anarchist movement.

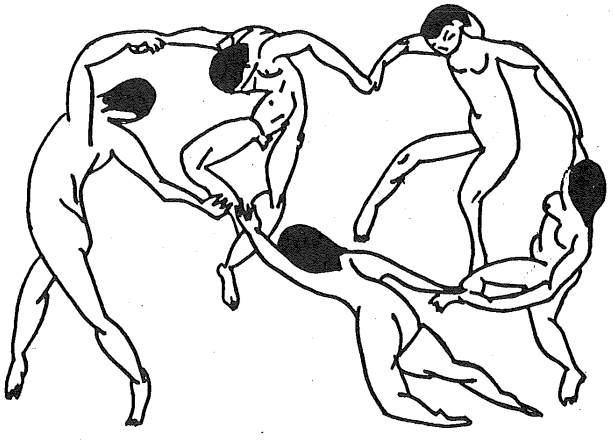
We stand for:

AFFINITY between people active in the newspaper collective.

AFFINITY with those reading the paper and contributing to it - it's a paper to reflect the views of those active in the anarchist movement.

AFFINITY being developed in the area of ideas of those active in the anarchist movement.

AFFINITY between ideas (theory) and action.



60's

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The dilemma for the vanguards in El Salvador is that whilst trying to attract moderate and liberal support throughout the world, it must also try to accomadate the aspirations of the people of El Salvador. The two are totally incompatable.

BREAKING THE GRIP OF IMPERIALISM

The protracted nature of the struggle in El Salvador results directly from the intervention of the imperialist west, lead by the United States. It is this direct aid by the U.S. that has so far saved the regime in El Salvador and at the same time is being used to murder villagers in remote areas of Nicaragua; defending what little they have gained by the overthrow of the Samoza dictatorship.

The involvement of the United States will not be another Vietnam as the traditional left is so fond of thinking.

The prestige of the United States cannot suffer another defeat, as it did in Vietnam, and will move as quickly as possible to crush revolution in Central America; first using surrogate armies such as in Honduras and El Salvador or failing this, direct committment of troops.

Real and concrete support for the people of Central America is urgent, if we are to prevent the destruction of these revolutions. The collection of money for arms and medical supplies , to be chanelled directly to the El Salvadorian people, not the so called liberation fronts should be a priority.

As Australia is a part of the imperialist network of the United States, it vital that we don't externalise the struggle but bring it home! The creation of a revolutionary movement that directly callenges the state and hence the roots of imperialism is the only sure way to not only ensure the liberation of the people of Central America but throughout the world!

NO TO BOSSES OLD AND NEW!

There cannot be, from the moment any struggle begins with the state and capitalism, any compromise with the advocates of "dictatorship of the proletariat" or the management of the state by"revolutionary"elites.

There can be no use of the "state apparatus", governements of national unity or "intermeadiate stages".

If Nicaragua is any example to go by, the removal of Samoza has left in control a government of national unity, masking a petty local corporation which woos and accomadates itself to capitalism and asks, because of the war damaged economy that the people tighten their belts another notch. Its the same load of rubbish again, another internal dominator and another

Cont'd p. 14

Communique from Poland

Our libertarian comrades in Poland issued an 'Appeal to the Libertarian Movement in the West' in December 1982. A new independent 'Emmanuel Goldstein Group' has been formed. (Its name represents a homage to George Orwell, whose *Nineteen Eighty-Four* is an underground bestseller in Poland, especially among young people.) Its first communique was issued and has also been widely published in the international anarchist press. It begins by distinguishing the new group from the previous group, 'Sigma', which now exists as a legal student organisation dominated by a Trotskyist faction under the close observation of the security police. What follows is a translation of the rest of the communique.



To our comrades in the West:

....Let us say something about the situation of the radical left-wing opposition in Poland. During the past few months the situation has become worse. Contacts with other groups have been broken, especially those with well-equipped underground publishers and printers. They have wanted to be paid twice as much for producing left-wing literature, and Solidarity leaders have ordered that publications of this kind should not be distributed. For example, the Solidarity leaders several times stopped the distribution of the left-wing paper called *Mis* (Teddy-bear) because of its revolutionary and anticlerical position. So even if you publish something, you can't be sure that it will be distributed through the Solidarity network. Another example is the treatment of the paper called *Rownosc* (Equality); the underground printers were paid by *Rownosc* and agreed to produce 2,000 copies, but actually produced only 500.

Right-wing elements in Solidarity – and indeed all its top leadership – began a campaign against these publications, accusing them of national betrayal and political provocation. In this campaign the most active elements were connected with the underground Catholic paper called *Victoria*, which has the Holy Mother on its masthead. Another paper called *Niepodleglosc* (Independence) published an article last year accusing *Rownosc* of being a paper of the security police.

Nevertheless, libertarian publications have been very popular among the Polish workers, even those who are Roman Catholics. They are genuinely interested in anarchist ideas, especially because official propaganda uses the word *anarchy* in a negative context as meaning something anti-Communist.

Now let us say something about the underground Solidarity movement. It is not a homogenous organisation. Only a fraction of its former membership (of about 100,000) is still active – for in the field of distribution of underground literature, especially periodicals. We can probably say that the total number of copies produced by them each month ranges from about three to eight million. The dissident Centre of Social Research in the Masurian region has information about more than 1,200 different underground papers published all over the country, even in small villages.

The most active members of the underground Solidarity are workers – especially workers in large factories in the main industrial centres – university students and intellectuals. In general the workers are no longer interested in short, small strikes. Of course such strikes do happen from time to time, but they are chiefly economic in origin. The feeling now is to prepare for a general strike in the future when circumstances have improved.

There are two views on the aim of the general strike among the top leaders of the underground Solidarity. The first is the view that there should be a national agreement with the Government, including the restoration of Solidarity as a legal trade union, without any significant changes being made to the Polish political system. This view doesn't have much support among the people, but it is supported by some leaders – such as W. Hardek from Krakow. It is essentially a reformist policy whose results are very dubious.

The second view, which is more popular, and which is held by Solidarity leaders in Wroclaw, the Masurian region and Nowa Huta, is that the political system should be overthrown by revolutionary methods. However, this view has not yet been worked out in detail as regards the practical means or theoretical implications. At present the advantage is probably held by people following the Social Revolutionary tradition of Russian history, proposing to use revolutionary methods now to gain political power later. Nationalist-clerical elements may also have wide influence in future.

Now let us say something about our own present situation. First it must be recognised that the whole left-wing and libertarian tradition has been destroyed by the Communists. We therefore have to support the libertarian tendencies existing in Solidarity – today the Social Revolutionary tendency, and tomorrow (after a probable split) the tendencies closer to anarchism and anarcho-syndicalism. The key policies are support of workers' self-management, workers' control, and the popular one of a self-governing society. The reactionaries want to take complete control of these tendencies, so we want to support the libertarian elements and attack the clerical-nationalists. In the case of a wider conflict, such as a general strike, we would of course be with Solidarity.

We intend to spread libertarian ideas through publications, and to win a wider following for anarchism among students, workers, and intellectuals. During this year we shall try to solve the technical and distribution problems of publishing. First we shall aquire a printing press to make us independent of Solidarity and private printers, contacts with whom are a source of great danger. We still have problems with paper, ink and other equipment, but we hope to solve them all. The other problem is distribution. We shall try to develop new networks, working through Solidarity but hoping to build up our own.

Our plans include a series of pamphlets in the first stage, including translations of basic Western and Russian texts and also our own interpretations. For instance, we are preparing translations of Nicolas Walter's *About Anarchism*, Murray Bookchin's *Listen, Marxist!*, some short texts by Peter Kropotkin, an anthology of Polish anarchist poems, some old Polish libertarian texts by Edward Abramowski and Josef Zielinski, and of course some satirical pieces on the present situation. We shall also produce leaflets on specific occasions, for instance May Day. In the longer term we shall try to produce a paper, possibly a monthly or quarterly, as a platform for libertarian ideas.

Last, but not least, we want to express our very great gratitude to all our comrades in the libertarian movement in the West – especially in Italy, the Netherlands, and the United States, as well as other places. Thank you very much! Your help and practical solidarity are very important to us. We shall never forget it. To pursue our libertarian aims we have come together to understand each other, and to exchange information about the situation on both sides. Your help is one of the first blows against the wall of the State system which divides us. Together we can smash it!

Emmanuel Goldstein Group
Warsaw, June 1983.



marching around in circles

Unemployment, one of the most important issues facing us today, is one of the most mystified. This mystification comes not only from the right but from the left. Assuming that the rights analysis and solutions have been sufficiently exposed and refuted elsewhere, I will limit myself here to examining the marxist left's response to mass unemployment: the demand for the "right to work", for full employment, as witnessed this year at the May Day rally and the leninist inspired Right to Work march.

When examining the demand for the "Right to Work", as realised by the various campaigns, rallies and marches, it is important to understand that these actions are not in fact the real "working class" responses to the issues of work and the lack of it, but are in fact the "official" lefts response only. The reality is that the Right to Work marches, wherever they have been held, have generally failed to attract any substantial "working class" interest or participation, other than by those already involved in the various small left parties that are making the demands anyway. (there is also, of course, the minimal and usually token support of those lumbering bureaucracies, the trade unions.)

For example, the participants in this years "right to Work" march in Victoria were largely all members of the same leninist group who initiated the campaign, while only 1 or 2% of the Unemployed Workers Union's (U.W.U.) membership marched, even though they were fully informed of the campaign's existance and progress. At no stage, to my knowledge, did any workers leave work to join the march nor did any real numbers turn up for the rally. The workers at the government Ordinance Factory in Maribynong seemed singularly unimpressed as they ran through the gates, mostly ignoring marchers, to their cars and buses to get home, away from work, as quickly as possible.

The basic failure of the Right to Work campaigns to interest or involve people is, believe, a result of the left's basic failure to understand most peoples real feelings and attitudes about work today, particularly with regard to the young. Also, I feel that the left's whole attitude to work, technology, mass unemployment and welfare is basically out of touch with modern day reality.

The fact is that most people do not have any genuine desire, any "gut level" enthusiasm, to work under the rapidly deteriorating conditions imposed by the state/capitalist system. The increasing use of technology, as well as making millions redundant, is also destroying the quality of work for those that remain employed. As work becomes increasingly automated, the human input into the work process is becoming increasingly less flexible, less valuable and less meaningful. Technology, whether used in factories offices, w arehouses or shops, is devaluing the status of the work for all involved. It is leaving less and less room for human decision-making and participation, and the general trend across all industries is developement of an increasingly unskilled workforce who simply tend machines, carry out continual, unvarying process work or simply collect money.

Work is boring, work is tiring, work is largely meaningless, work is repetitive, work is often unhealthy, work regulates your whole life. The fact that work is the only means of providing oneself with a liveable income serves only to reinforce peoples resentment of it, not their interest in doing it or fighting for the "right" to do it.

Few would disagree with the worker who says that the things she or he like best about their job are quitting time, pay day, days off, holidays and often, the opportunity to steal from the boss. The real feelings of workers in relation to work, if partly demonstrated by their non-interest in fighting for the right to do it, are even more clearly expressed in what are the genuine workers responses to work- absenteeism, non-interest, rampant at-work drug use, theft, sabotage and, until recently at least, high turnover rates. For example, during the seventies, up to twelve times as many work days were lost through simple absenteeism than through "official" strike action. With regard to drug use, the Tramways have just introduced a counselling scheme to deal with the huge numbers of its workers who are experiencing difficulties with drug use.

Similarly, what have been the unemployed's real response to unemployment? Certainly, not fighting for the right to work. Their responses due to their often illegal nature, are not generally visible and their extent is therefore unknown, but they are coming to increasingly include various forms of direct action centred on increasing income, not work- squatting, shoplifting, non-payment of bills and rent, and the militant defence of welfare rights. Of course, neither the workers nor the unemployed's real responses to work and the lack of it represent an organised critique of or campaign against capitalist/state exploitation, but they could, and I suggest that if the left is going to get anywhere, these are some directions in which it must begin to move. It is time to forget the old crap about "work" and "workers". We must look with fresh vision at what society's needs and options in fact are today with regards to work and the production of material goods.

Once, there might have been some sense in promoting unity between workers and the unemployed in order to obtain more jobs. But now, the demand will either be ignored, or what there is around will be shared out, on the systems terms, so that we could all work 20 hours (for example) for 20 hours pay. Big deal! Today, with the advent of a technological revolution (computerisation and automation) of parallel proportions to the last great industrial revolution, it makes no sense. We simply do not need more work, in terms of human labor power at least, to satisfy all of society's needs materially. In the face of todays technological possibilities, demanding more work, as a "right", is as patently absurd as talk of a projected "workers state"! IT WILL NEVER HAPPEN.

The problem for all workers today is not the lack of work, but the lack of income; the only experience common to all sections of the "working class" is not unemployment, but poverty. Thus the "working class" fight in the short-term is not about struggling for employed poverty, but instead about fighting poverty itself. Pverty is what the "working class" experience under a capitalist state, and as long as there is wage labour, work, there is poverty. It is neither callous or reactionary to say "fight for the right not to work". On the contrary we must recognise that our ability to live is becoming less and less dependent on our ability to work. Finally, we must realise that the

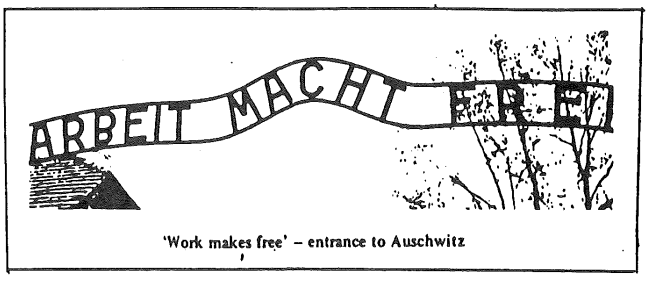
solution to the "misery" of unemployment is not found in the misery of employment.

All exploitative societies are based not only on the repression but on the consent of the exploited themselves, through their adherence to the dominant system of values. One of the main pillars of industrial ca pitalism , and therefore capitalist domination and exploitation, was the "work ehtic". In demanding the Right to Work, the marxist left make use of this very same work ethic - that to be a real or useful member of society one must have a job, that income must be derived from work, etc. Today, automation, the declining quality of work, mass unemployment and the welfare state are all making this work ethic more and more irrelevant as each day passes. Demanding the right to work ultimately defends capitalist ideology and capitalist discipline in the form of work.

The marxist left often rationalise the right to work demand as a kind of "transitional demand" towards "socialism" because full employment is a goal unrealisable for capitalism and the state. The untutored masses are then supposed to take up this demand, thereby being hoodwinked into fighting for socialism. Even though the various right to work campaigns have failed in achieving this, it must, nevertheless, be emphasised that unconscious, manipulated people can never begin to create a free and democratic society.

Anyway - to sum up; WORK IS BORING, TIRING, AND NOTHING TO GET EXCITED ABOUT - SO IS MARCHING 50 KILOMETRES FOR THE RIGHT TO DO IT!!

Micheal Black



'Work makes free' - entrance to Auschwitz



AN IMPORTANT MATTER TO BE DISCUSSED!

Since the upsurge of the Womens' Liberation movement in the last decade or so many women have got a lot closer to liberation than many of their counterparts. The persistent struggle of feminists in western "democracies" has brought about major changes in womens' lives, as shown by the statistics of increased divorce, increased presence of women in the workforce, the opening up of traditionally male occupations and careers to women, etc. However, this has not always meant an improvement in conditions for women, especially where personal politics is not a factor (eg. women tram drivers/housewives, clerks/housewives etc.) There is a need not only for economic and social change for people in this society, but also a psychological one. Womens' ideas about sex roles are changing more rapidly than mens'.

The PERSONAL IS POLITICAL and women will never be totally liberated until this attitude to revolution is also recognised and emphasised by men. Or in other words, without the concommittant and equal effort of men to liberate themselves from the male stereotype. Freedom can't be expressed in isolation from my sisters and brothers!

Most of the anarchist men I've known have shown a lack of interest in the idea of exploring their sexuality via discussion with other men. But without embarking on a self-delving journey of discovery how much can men contribute to the ongoing struggle for human liberation? In revolutionary politics any attitude held by a woman towards men is a controversial one and could be taken as an attack on male anarchists. I hope this isn't. Nevertheless, it might at least be a starting point for discussion on sexism and feminism and why so many anarchist women feel the subject is taboo or not worth the time discussing with anarchist men.

Sexism is an integral part of all oppression-class, racial, childrens', minority groups, they all include sexual oppression. It's here I feel that many anarchists fall down in their resolve to'Question Everything'. As an anarchist-feminist this is what I'm trying to do. Asking questions in the hope of prompting action.

So, why don't men seriously consider doing things to challenge patriarchal attitudes in their personal lives? I've met some who do, but too many don't. Sexism is a basic form of authority (women are used as fuck objects in advertising - we need solidarity to fight this). The confronting of males by other males about sexist remarks, put down situations occuring in the street, at parties etc. is too rare.

But, it's not too late. When men do seriously challenge sex stereotyping and conditioning, their influence on the backward attitudes of others is, from what I've seen, very good. This influence could grow. That is why I suggest that all anarchist males should begin forming discussion groups as a way of addressing an important problem for the anarchist movement: How to love and understand each other so we can be better equipped to lay the groundwork for a worthwhile change to the present situation of humanity.

by Maz.

GREEK AUTHORITIES HOUND ANARCHISTS

Αναρχία!

Interest has been focused recently on those countries in Europe with comparatively new socialist governments. In France, Spain, Greece and now Portugal, the governments' actions have come under close scrutiny from both the Opposition right and the non-parliamentary left. The issues given most coverage include membership of NATO, attitudes to American troops and missiles, and economic policies.

In this article, a Melbourne anarchist looks at another aspect of the new European socialism: its repression of radical political movements such as the anarchist movement in Greece.

What do newly elected socialist governments do with repressive anti-terrorist legislation introduced by their conservative predecessors? Simply keep up the good work, of course, especially when the main use of the legislation is for political repression rather than fighting terrrorism. In 1978, the conservative Karamanlis regime, which had inherited power when parliamentary democracy was re-introduced after the collapse of the military dictatorship in 1974, brought in legislation known as the Bill 4000 Ostensibly anti-terrorist legislation, it was in reality used by the Greek government to crack down on the embryonic anarchist movement in Greece. Using harsh new powers provided by the bill, the Greek police and judiciary conducted a widespread campaign of harassment, arrest and imprisonment of all those involved in anarchist activities. When in 1982 a socialist government was swept into power under the benevolent leadership of Andreas Papandreou, many people expected significant changes.

Anarchism in Greece has not, until now, existed as an autonomous movement. The roots of Greek anarchism lie in the handful of individuals who suffered persecution at the hands of both the conservatives and the communists during the Civil War of 1944 - 1949. Because of the persecution, anarchists have generally worked within the larger anti-authoritarian movement in Greece. The anarchist movement began to grow during the death throes of military dictatorship in 1973. This growth included publication of anarchist books and magazines, outlets for anarchist literature and militant participation in anti-government and anti-military protest actions. It was this militancy that caused anarchists to be singled out as scapegoats whenever violence erupted in demonstrations.

The continued persecution of anarchists in Greece by the socialist government is but one aspect of their authoritarian, reactionary policies.

The first wave of repression came in October, 1977. Every publisher of anarchist books, pamphlets and periodicals was busted and their offices vandalized. Houses were invaded, the occupants arrested on fabricated charges, beaten up, threatened and in numerous cases sent to jail with stiff sentences. Public mobilizations of anarchists were savagely attacked by the riot police, with individual participants being grabbed arbitrarily for prosecution on suspicion of "sympathising with terrorism".

Christos Konstantinidis, the co-ordinator of World Library, a leading Greek publisher of anarchist material, was grabbed by police at a demonstration and charged with resisting authority and "injuries to authority". The evidence against him was so weak that the prosecutor was forced to propose his acquital; the judges decided to convict him anyway, and sentenced him to 3½ years in prison. Also, four anarchist journalists were charged with being the "moral authors" (ie. they didn't do it, but might as well have) of a series of demonstrations and two bombings in mid-October aimed at protesting the death of the three Red Army Faction guerrilas held in a West German jail After a year in prison waiting for charges to be formulated, the four were released because of the complete lack of evidence.

One of the aims of the police terror was to scare the voting public into sticking with the conservatives in the November elections. Despite this the government only managed to scrape back into power with a significantly reduced majority. And the government's hysteria was never accepted on a popular level. The liberal legal establishment was won over to sympathy with the anarchist's cause because of the blatant violations of civil liberties, making prosecution more difficult for the State.

The charging of Phillipos and Sophia Kyritses in March 1978 for "possession of molotov cocktail" sparked off the second wave of repression. The Kyritses were given jail terms of six and nine years; the new longer terms were the result of the recently passed "anti-terrorist" Bill 4000. Another pogrom was launched against the Greek anarchists

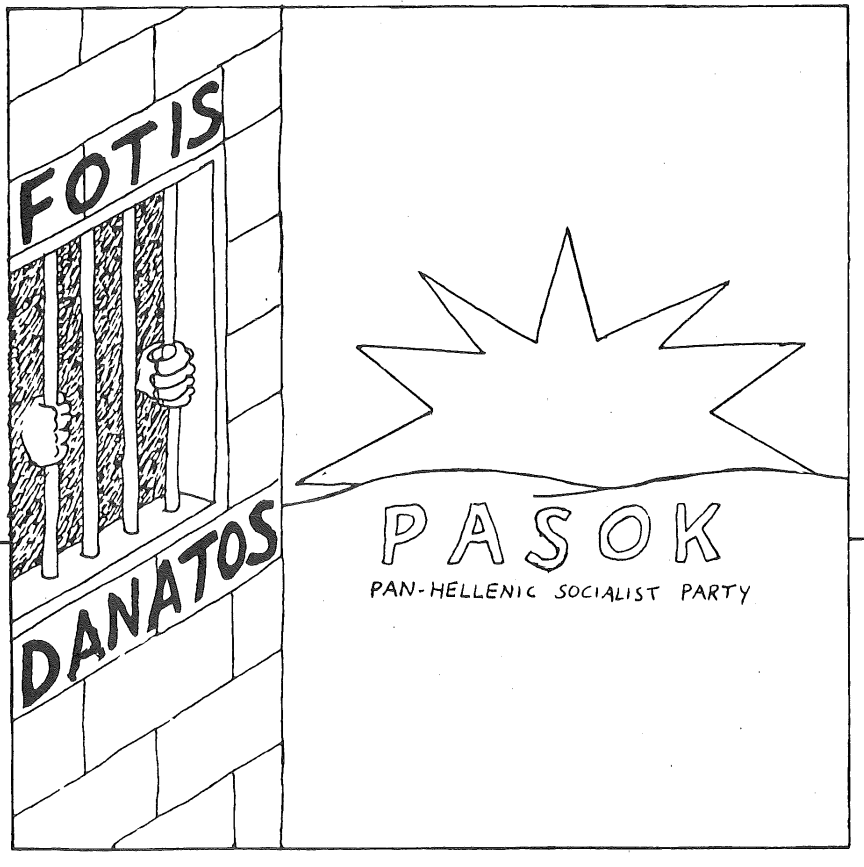
including continual harassment, house searching and more than twenty arrests. In protest against their harsh sentences the Kyritses launched a hunger strike, which went unheeded by the State. The obvious denial of civil rights and freedom of expression resulted in their case becoming an important issue in the Greek left. Because of this pressure the Greek socialists were forced to make repeal of the Bill 4000 part of their election platform. On their election in 1982 the socialist government granted the Kyritses amnesty and announced their intention to abolish the legislation.

Needless to say, nothing more was done in the direction of repeal; rather arrests and harassment continued. On March 23 this year, three anarchists were arrested on trumped up charges of "wilful damage", after cracking the windshield of a car that maliciously drove into a crowd of demonstrators. Danatos, Moiras and Logovitis received 14, 12 and 6 months respectively. They refused to take part in the ensuing trial in which the State used slanderous witnesses to make its case. The trial was, in truth, a straightforward case of persecution against those with their own political ideas. Danatos and Moiras embarked on a hunger strike and were pardoned after 53 days. Logovitis refused to accept the hypocritical offering of the State — for let us not forget it is only the powerful who pardon — stating that he will continue to serve his sentence until the Greek State realizes its intention of abolishing the Bill 4000.

Danatos was released on May 18 and re-arrested on the 27; he was sentenced to 10 months under the same legislation. He went back on hunger strike on June 13 and is appealing against his sentence; bail was rejected for no reason. Danatos is now hunger striking in the prison hospital and Moiras, also faced with re-arrest, has gone into hiding. Concerts and demonstrations organized to support them are drawing large crowds.

The continued persecution of anarchists in Greece by the socialist government is but one aspect of their authoritarian, reactionary policies. By now anyone in Greece who was naive enough to have thought that the socialists were serious must have been thoroughly disillusioned. The socialists have gone back on and often reversed election promises, including nationalisation of key industries, expulsion of American troops and withdrawal from NATO. Prime Minister Papandreou has just signed an agreement with the Americans guaranteeing them continued use of military bases in Greece for the next five years. And recently the government has moved to outlaw strikes, a step which has met with strong opposition from both white and blue collar unions. Strikes in government industries have become widespread.

Socialists in Europe are beginning to discover that it is not who is in government which matters, but that there is a government at all. None of the European socialist regimes have even attempted to challenge the fundamental structures of capitalist society. All that remains of socialism as a coherent political movement committed to revolutionary change is the empty rhetoric. The tragedy is that the rhetoric continues to deceive by promoting an ideology which gives people more control over their own lives. The reality is that those institutions which take away people's control of their own lives – such as parliamentary democracy, capitalist production and the legal system – are aspired to and protected by socialists. Worthwhile changes will only occur when people reject the solutions of the right, see through the lies of the authoritarian left, and begin to think, decide and do it for themselves.





KROPOTKIN'S VEGETARIAN CAFE

Anarchists cannot live on bread alon - and in Brisbane they don't have to - they have recently established Kropotkin's Cafe.

Located in Brisbanes West End, Kropotkins Cafe has gone from strength to strength since it opened in July this year. The Cafe is located at the Anarchist Centre which also serves as a meeting place for anarchist and community groups such as People for Direct Democracy, Anarchist-Feminists, War Resister's League, Community Street Artists, Friends of the Earth and the Catholic Workers Group.

Finances for the cafe are managed by a collective. It is hoped that eventually the cafe will be able to finance the centre and groups and organisations operating from there.
However, at present all the money is ploughed back into the cafe - the kitchen is still primitive with only basic cooking equipment and an urgent need for more storage space.
We asked the collective how this cafe was any different to those run commercially.
" A collective of six runs the cafe. Tasks such as advertising, finances, maintenance of the site and other activities such as film evenings are divided up, equally. The cafe itself is designed so that people making the food are not separated from those eating it. In fact, customers often wander in to help with the washing up a and clear the tables. The atmosphere is very casual and you don't have to buy a meal - you can stay all night on a cup of coffee. And, of course, we are not making a profit for private ends" they said.
The cafe seats around 40 people and is vegetarian and non-smoking. It is one of three vegetarian restaurants in Brisbane and certainly the best value. It is also one of the very few late night spots; being open till 1.30 am.
But Kropotkin's is not just another cheap food outlet. It was set up to serve a number of other important purposes. Firstly, said members of the collective, " it is a neutral place for people to make contact with the anarchist movement. It also provides a valuable social place for the anarchist movement itself. It is hoped the cafe will provide a stable source of finance for campaigns in the future." However the social aspects of the cafe are stressed by all.

Plans for future developement of the cafe are diverse. Extensive landscaping on the block next door has just been completed so that an outdoors cafe can be opened in the summer.
A regular newsletter for events in the West End is planned for distribution in the local community as well as further promotion of the cafe locally.
A wider variety of food is planned, along with more regular entertainment.
A regular Monday "doley's day" for people on the dole are also afoot.
Members of the collective are also keen to sell "self-managed" goods there - at present home made soap is available.
A vegetable co-operative is also operated hopefully expanding into dried foods in the near future.
Inspiration for recipes and menus come from all collective members, but in general it is Colleen who co-ordinates the menu from day to day.
Kropotkin's is located at the Brisbane Anarchist Centre, 27 Vulture st.
West End . Telephone 44 2312. B.Y.O.

MELBOURNE ANARCHIST CENTRE



BOOK SHOP

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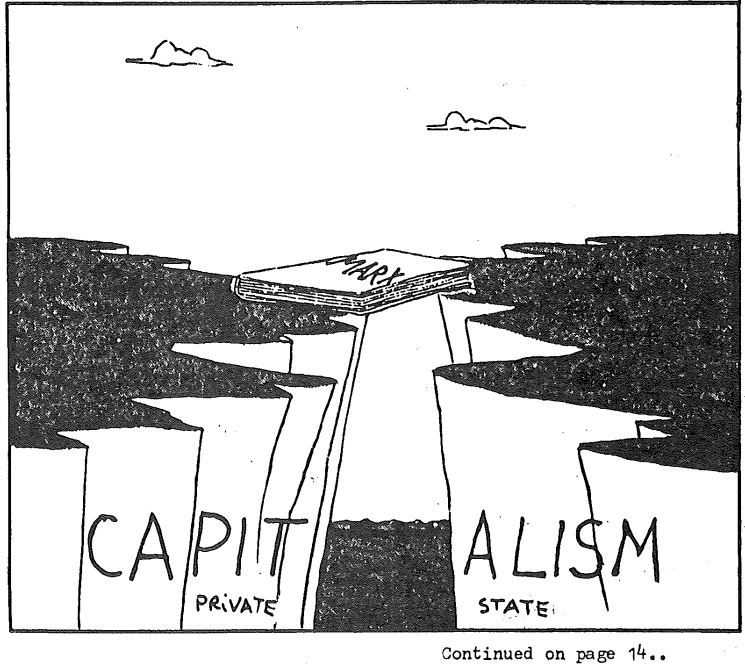
LISTEN MARXIST!

The idea that a man, whose greatest theoretical contributions were made between 1840 and 1880, could "foresee" the entire dialectic of capitalism is, on the face of it, utterly preposterous. If we can still learn much from Marx's insights, we can learn even more from the inescapable errors of any person who was limited temporally by an era of material scarcity and a technology that barely involved the use of electric power. We can learn how different our own era is from that of all past history, how qualitatively new are the potentialities that confront us, how unique are the issues, analyses, and praxis that stand before us if we are to make a revolution - and not another historical failure.

The problem is not that Marxism is a "method" which must be reapplied to "new situations", or that a "Neo-Marxism" has to be developed to overcome the limitations of "classical Marxism." The attempt to rescue the Marxist pedigree by emphasising the method over the system or by adding "neo" to a sacred word is sheer mystifation if all the practical conclusions of the system flatly contradict these efforts. Yet this is precisely the state of affairs with Marxism today. Marxists lean on the fact that the system provides a brilliant interpretation of the past, while willfully ignoring its utterly misleading features in dealing with the present and future. They cite the coherence that historical materialism and the class analysis give to the interpretation of history, the economic insights 'Kapital' provides into the development of industrial capitalism, the brilliance of Marx's analysis of earlier revolutions and the tactical conclusions he established, without once recognising that qualitatively new problems have arisen which never existed in his day. Is it conceivable that historical problems and methods of class analysis, based entirely on unavoidable scarcity, can be transplanted over to a new era of potential abundance, indeed, of overwhelming material superfluity? Is it conceivable that an economic analysis, focused primarily on a "freely competitive" system of capitalism, can be transferred over to a managed system of capitalism, where State and monopoly combine to manipulate economic life? Is it conceivable that a strategic and tactical armamentarium, formulated in a period when coal and steel constituted the basis of industrial technology, can be transferred over to an age based on radically new sources of energy, on electronics, on cybernation?

The result is that a theoretical corpus which was liberating a century ago is turned into a straitjacket today. We are asked to focus on the working class as the "agent" of revolutionary change at a time when capitalism visibly antagonises and produces revolutionaries in virtually all strata of society, particularly among the young. We are asked to accept a "proletarian dictatorship" - a long "transitional period" whose function is not merely the suppression of counterrevolutionaries but above all the development of a technology of abundance - at a time when the technology of abundance is at hand. We are asked to orient our "strategies" and "tactics" around poverty and material immiseration at a time when revolutionary sentiment is being generated by the banality of life under conditions of relative material abundance. We are asked to establish political parties, centralised organisations, "revolutionary" hierarchies and elites, and a new state at a time when political instutions
time when political institutions as such are decaying and when centralisation, hierarchy, elitism, and the State are being brought into question on a scale that has never occured before in the history of propertied society.

We are asked, in short, to return to the past, to diminuish instead of grow,



Continued on page 14..

Solidarność

ANNA WALENTYNOWICZ

Anna Walentynowicz is a woman, a worker and a fighter. She is presently being held prisoner awaiting trial in a Warsaw psychiatric hospital under the 'observation' of doctors from the Polish government's Ministry of the Interior. The 'crime' for which Anna is charged consists in organizing a strike at the Lenin Shipyards in Gdansk against martial law the day after its imposition. Her trial will take place under summary procedure; meaning there will be no right to appeal.

In singling out Anna Walentynowicz for special persecution, General Wojciech Jaruzelski's military junta has victimized one of the Polish workers' movement's most heroic and admired personalities and perhaps its most outstanding militant. Anna is a thirty year veteran of employment at the now historic Lenin Shipyards having been hired on in 1951 as an apprentice welder. During twelve of those years she endured the hardship of being a single mother.

Anna first distinguished herself as a worker activist during the 1970-71 insurrection in Poland. At its outset, she was elected to the yard's strike committee and, in time, learned of her ability to get large numbers of people to listen to her which also meant attracting the attention of the local security apparatus. In 1978 Anna sought out and joined the Gdansk-based Founding Committee for Free Trade Unions where she came into contact with the Workers' Defense Committee (KOR). This led to constant harassment and intimidation on the job.

As a union organizer, Anna helped to organize a 1979 demonstration commemorating the December 1970 massacres of workers protesting sharp food price increases. The action attracted several thousand workers and testified to the growing popular support of opposition groups active in Poland at the time. For this effort, management rewarded Anna by removing her to a job outside of Gdansk, but the move backfired as 100 of her co-workers successfully struck to gain her return.

Such notoriety and support was hard earned. Anna had made herself noted for her toughness and courageous determination to come to the support of her workmates. She also distinguished herself as a powerful orator. They nicknamed her 'Anja.'

Characteristics such as these helped to make her an internationally recognized figure during the Polish August of 1980. Working at the time as a crane operator, Anna was subjected to several days of constant on the job harassment in early August which at one point involved physical abuse by yard security guards. Finally, she was fired for allegedly being away from her duties when in fact the yard bosses had kept her from working. This happened just five months before Anna was due to retire.

On the morning of August 14, thousands of leaflets issued by local free trade union activists in her defense greeted the Lenin Shipyard workers upon their arrival for work. In response, the workers struck to demand her re-instatement and a wage increase to compensate for meat price increases imposed by the regime in July. The workers quickly won on both counts and management was compelled to send out a car to escort Anna back to the yards to serve as an elected delegate to the strike committee which soon mushroomed into becoming the focal point of a revolutionary movement.

Bydgoszcz

During Solidarnosc's legal existence, she served on the union's national commission. There too, Anna Walentynowicz was a noted militant. This was especially evident at the time of the Bydgoszcz incident in March 1981 when 200 riot police brutally attacked a sit-in by members and supporters of Rural Solidarnosc including Jan Rulewski of Solidarnosc's national commission.



Anna Walentynowicz with Walesa at the first national meeting of Solidarnosc in 1980.

The police action provoked a four hour national general strike eight days later which was to have been followed by an unlimited strike unless those responsible were punished. But Walesa cut a deal with leaders of the Communist Party which largely let the regime off the hook and the strike plans were cancelled. In response, Anna bitterly denounced Walesa for his compromise demonstrating a willingness on her part to go beyond the suicidal goals of national compromise and a 'self-limiting' revolution pursued by the union's top leaders.

With the decree of martial law and the strike against it in the Gdansk shipyards Anna Walentynowicz found herself interned in an all women's internment camp. In July of last year she was released after seven months and returned home. On that occasion she remarked to Western reporters interviewing her about the suppression of Solidarnosc saying, "They succeeded in crushing us as an organization because we did not appreciate our opponent. But, in the long run, we are stronger than they are. It's not the name that matters but the authentic feeling of solidarity among us." A month later on the second anniversary of the Gdansk Agreements Anna was re-arrested.

Now she is in desperate need of the same kind of solidarity she has so willingly offered to others in the past. To date, Amnesty International has adopted her as a prisoner of conscience while Solidarnosc support groups in the West have called for protests in Anna's defense. AFFINITY Note: Under the amnesty announced by Jaruzelski; returning Poland to pre-military repression; many "Solidarity" activists have been released or sent into exile. Never the less, seven members of Solidarity's national commision and six KOR activists face long prison sentences on charges of sedition. The series of show-trials are a continuing part of the repression of the Polish workers movement.

Pornography is Propaganda Against Women

It lies

Porn distorts human sexuality.
Pornographic sex depicts women as passive recipients of male aggression and power, and as inviting and enjoying this domination.

We as women refuse to have our sexuality defined by men. We define and express our own sexuality.

Male sexuality as depicted in pornography reinforces patriarchy - the tradition of male domination.

It insults

Pornography humiliates and degrades women and is an insult to our human dignity.

We demand to be recognised as human beings.
Pornography dehumanises and disembodies sexuality.
We do NOT enjoy being raped, tortured, beaten, pawed and oggled. We are NEITHER 'slack molls' NOR 'stuck-up molls'.

It endangers

Pornography is the theory; rape is the practice. We see this connection clearly.
Rape is the conscious process of intimidation by which men keep women in a state of fear.
Why do men assume that women welcome all their sexual advances?
We demand to be able to walk the streets in peace.
Pornography denies us our freedom of expression - the way we walk, talk and dress, where we go and how we get there. We have to compromise every facet of our behaviour in an attempt to avoid sexual aggression and violence from men.

Pornography - along with T.V. ads, the Big M campaign, fashion, beauty contests, pulp romance, 'Playboy', record album covers and billboards - reinforces a false dehumanized image of women.

As porn becomes more violent and more available, rape increases and the idea of rape becomes more acceptable.

Porn is NOT an outlet for repressed male sexuality.

Porn encourages rape. It does NOT act as a safety valve for male violence.

Porn is NOT freedom of speech.

PORN IS CENSORSHIP AND OPPRESSION OF WOMEN

and that is why we oppose it !!

SO DON'T BUY IT!

The Anarchist-feminist group can be contacted at the Melbourne Anarchist Centre.

MEN AGAINST SEXISM

"Sexism is a system where one sex has power and privilage over another. In a society, such as ours, where men dominate women, this system can be called male supremacy."-
- from 'statement on rape' Men and Politics Group.

We are a group of men opposed to all forms of sexual oppression.

We believe that the problems of sexism cannot be solved merely by the economic reorganisation of society.

We believe it is possible for men to progressively overcome their sexism.

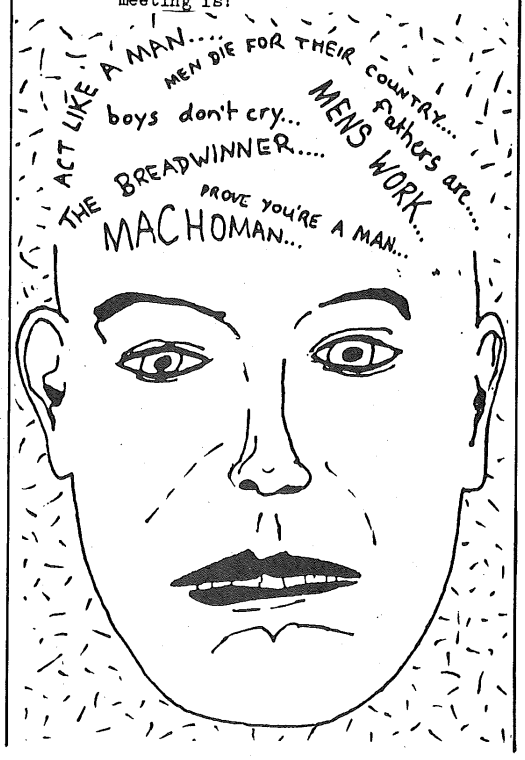
We believe that to eliminate sexism from society, men must take an active role in recognising and fighting their sexism.

We do not wish to present ourselves as an elite group of non-sexist men.

We see the aims of the group as personal support, consciousness raising and political action.

We welcome the participation of any male who has begun to question his existance as a sexist male.

Men Against Sexism meet at 215 Victoria Parade Collingwood, every second Sunday evening. Drop in and find out when the next meeting is!



THE POLITICS OF MASS DESTRUCTION

HIROSHIMA AND NAGASAKI 1945

On July 26th, 1945 the U.S.A. and Great Britain with their Asian ally China demanded that Japan surrender unconditionally or face "prompt and utter destruction".

The War against German and Italian fascism was at an end militarily. U.S. and Russian bosses, however, were manouevring in Europe for maximum post-war economic and military advantage. Whilst the Americans were re-organising and re-financing the capitalist States of the west Russia was politically and militarily destroying the anti-fascist partisan movements in France, Italy and Greece. It did this in order to get the American ruling elite to agree to Russian control of the Eastern European states of Poland, Czechoslovakia, East Germany, Hungary, Bulgaria and Rumania. Most of these areas had been freed from the fascists by the extraordinary courage and resiliance of the Russian people - 20,000,000 Russians were killed in the War.

In fact, the Second World War in Europe was essentially a German/Russian conflict with no fewer than 180 - 200 divisions fighting each other at any given time from 1941 - 1944.

WINDING UP THE PACIFIC WAR

In Asia and the Pacific only Japanese imperialism had to be wound up by the emerging imperialist victors. The military plan for this was the creation of an extra-military front on the Asian mainland. At the time the Japanese were opposed by the U.S. and Soviet-advised nationalist armies of Chiang Kai Shek, the Marxist/Leninist army of Mao Tse-Tung and small anarchist guerilla units, particularly in North Korea and Manchuria. As well, the United States had begun preparations for a military invasion of the Japanese mainland scheduled for November 1, 1945.

U.S. DESIRE TO KEEP RUSSIA OUT OF ASIA

At the Yalta planning Conference Russia agreed to enter the Pacific War against Japan on August 9, 1945. For this they demanded the allies invade Western Europe which they did on June 6, 1944. At this time the U.S. ruling elite did not have the option of the atomic bomb. The U.S. leadership was concerned that the possibility of major victories for the Russians would mean including them in the occupation of the Japanese islands. Now the bomb would provide the U.S. with the capacity to win the war with out Soviet aid. This victory would mean a gain for private enterprise which it was denied in Europe by the feats of Russia's Red Army.

It was the desire to minimize Russian interests in Asia and the Pacific which led to the atomic destruction of 250,000 civilians in Hiroshima and Nagasaki.

The ultimatum given to the Japanese on 26th July, 1945 was made 13 days before the Russians were supposed to enter the Pacific War on August 9, 1945. It was 3 months before any conventional American military invasion of Japan was to take place.

"In retrospect, the desire to keep the Russians out would seem to have been the primary reason for the use of the atomic bombs. Only this can explain the haste with which they were dropped (without waiting to see the effect of Russian entry on the war) and the lack of any reasonable time space or second ultimatum between them. Indeed, the second bomb was dropped on August 9, the day that Russian troops entered Manchuria. On 10th August, the Japanese offered to surrender on modfied, not unconditional terms. After a reply by the allies on 11th August, they did so on 14th August, that is, surrendered unconditionally." (D. Horowitz, 'From Yalta to Vietnam', Penguin, 1967)

VICTORY WAS PARAMOUNT

The moral problem of using the bomb against civilian targets had never worried the American ruling class. They were no different in this regard from all other ruling elites. Victory was paramount and they were prepared to use any means to achieve this end, as they are today.

They built the bomb to be used. The advice of liberal scientists who wanted a demonstration of the power of the bomb on a barren island as a substitute for an attack on Japan was rejected and the American authorities decided to use the bomb "as soon as it was ready, against a military target surrounded by workers homes and without warning."

"During November 1944 American B-29's began their first incendiary bomb raids on Tokyo, and on March 9, 1945, wave upon wave dropped masses of small incendiaries containing an early version of napalm on the city's population for they directed this assault against civilians. Soon small fires spread, connected and grew into a vast firestorm that sucked the oxygen out of the lower atmosphere. The bomb raid wasa "success" for the Americans; they killed 125,000 Japanese in one attack. The allies bombed Hamburg and Dresden in the same manner, and Nagoya, Osaka and Kobe and Tokyo again on May 24th. The basic moral decision that the Americnas had to make during the war was



whether or not they would violate international law by indiscriminately attacking and destroying civilians, and they resolved that dilemma within the context of conventional weapons, neither fanfare nor hesitation accompanied their choice. In fact, the atomic bomb used against Hiroshima was less lethal (in the event) than massive fire bombing. The war had so brutalised the Americans that burning vast numbers of civilians no longer posed a real predicament by the spring of 1945. Given the anticipated power of the atomic bomb, which was far less than that of fire bombing, no one expected small quantities of it to end the war. Only its technique was novel - nothing more.

(ED. NOTE: The long term effects of radiation, in fact, make it a far more lethal choice than any conventional weapon - in the long term.)

By June 1945 the mass destruction of civilians via strategic bombing did impress Stimson, the U.S. Secretary of State, as something of a moral problem. But he no sooner thought about it than it was forgotten. Certainly, it did not affect, in any appreciable way, American use of conventional or atomic weapons. "I did not want to have the United States get the reputation of outdoing Hitler in atrocities," he noted telling the President on June 6th.

TRUMAN LAUGHED

There was another difficulty posed by mass conventional bombing, and that was its very success; a success that made the two modes of human destruction qualitatively identical in fact and in the minds of the American military. "I was a little fearful, Stimson told Truman, "that before we could get ready the Air Force might have Japan so thoroughly bombed out that the new weapon would not have a fair background to show its strength." To this the President "laughed and said he understood." (G. Kolko, "The Politics of War", 1969, p.539)

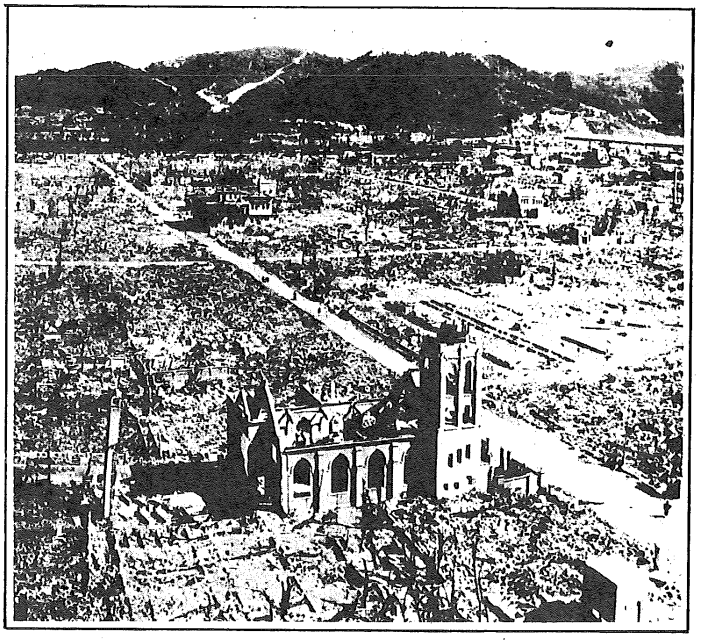
WOMEN AND DEATH - NEITHER IS REAL

So, on the 5th of August at 8.11 a.m. Tokyo time the first atom bomb was dropped on Hiroshima. The male air crew at the Tinian air base added their extra sexist touch by sticking a nude photograph of an American starlet on the war-head, perhaps the ultimate association of the objectification of women and death.

With 75,000 killed in the first flash President Truman described the moment as "The greatest thing in history" on August 6th, Washington time.

"During the morning of the 9th, Tokyo time, the U.S. dropped a second atomic bomb, this time on Nagasaki, without troubling to assess the impact of the first bomb or Soviet entry into the war, or Japan's intention to surrender. The Commander at the Tinian B-29 Air base made the decision to drop another bomb on the 9th - his superiors originally planned it for two days later - but he had authority from Washington to do so. During these very same days the vast B-29 attacks on the civilian population continued on an accelerated scale, reflecting Washington's belief that to defeat Japan would require much more than atomic bombs.

While Stimson hoped this action would aid the Emperor in overcoming opposition to surrender, and he now urged delay in dropping the third bomb, in fact he and most of the leaders in Washington wanted to make surrender easier for Japan to keep the Russians out of the homeland of the enemy itself. This distinction was critical and never altered. Soviet entry into the war itself was never contingent on American approval, and it could not be stopped. The Russians were fighting in their own self-interest, and this was the prevalent view in Washington. It was hardly necessary for the Americans to drop two bombs on Japan to exhibit the destructive power of the weapons to the Russians and this was never their intention. They had attained a political deal with Russia in China and Manchuria. Now the political dimensions were paramount. The United States wished to restrict Soviet military activity to the Asian mainland and restrict British participation in the naval war, and impose exclusive American control on the Japanese islands. A quick surrender within weeks if possible, would be the best means to accomplish this end." (G. Kolko, "The Politics of War", 1969, p.597)



MARXIST ! Cont'd from p. 9.

to force the throbbing reality of our times with its hopes and promises into the deadening preconceptions of an outlived age. We are asked to operate with principles that have been transcended not only theoretically but by the very development of society itself. History has not stood still since Marx, Engels, Lenin and Trotsky died; nor has it followed the simplistic direction which was charted out by thinkers - however brilliant - whose minds were still rooted in the 19th century or the opening years of the 20th. We have seen capitalism itself perform many of the tasks (the development of a technology of abundance) which were imputed to socialism; we have seen it "nationalise" property, merging the economy with the State wherever necessary. We have seen the working class neutralised as the agent
as the "agent of revolutionary change", albeit still struggling within a bourgeois framework for more wages, shorter hours, and "fringe" benefits. The class struggle in the classical sense has not disappeared; it has suffered a more deadening fate by being co-opted into capitalism. Our enemies are not only the visibly entrenched bourgeoisie and and the state apparatus but also an outlook which finds support in liberals, Social Democratic types, the minions of a corrupt mass media, the "revolutionary" parties of the past, and, painful as it may be to the acolytes of Marxism, the worker dominated by the factory hierarchy, by the industrial routine, and by the work ethic. The point is that the divisions now cut across virtually all the traditional class lines and they raise a spectrum of problems that none of the Marxists, leaning on analogies with scarcity societies, could forsee.

from 'Listen, Marxist!' by
Murray Bookchin.

60's Continued from page 2..

obstacle to be removed.
A mythology is being created again, as it was about the war in Vietnam. The nature of "national liberation" and its spurious association to socialist struggle has to exposed. The sixties are long gone and with it the hope for the liberation of the Vietnamese people. There can be no going back.

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Cont'd from p.16

I.W.A.....

as a means of defense against the voilent methods used by the ruling classes during the social revolution. As expropriations of the land and the means of production can only be carried out and brought to a successful conclusion by the direct intervention of the workers' revolutionary economic organizations, defense of the revolutionmust also be the task of the economic organizations. Defense of the revolution is not the task of a military or quasi-military body developing independently of these economic organizations.

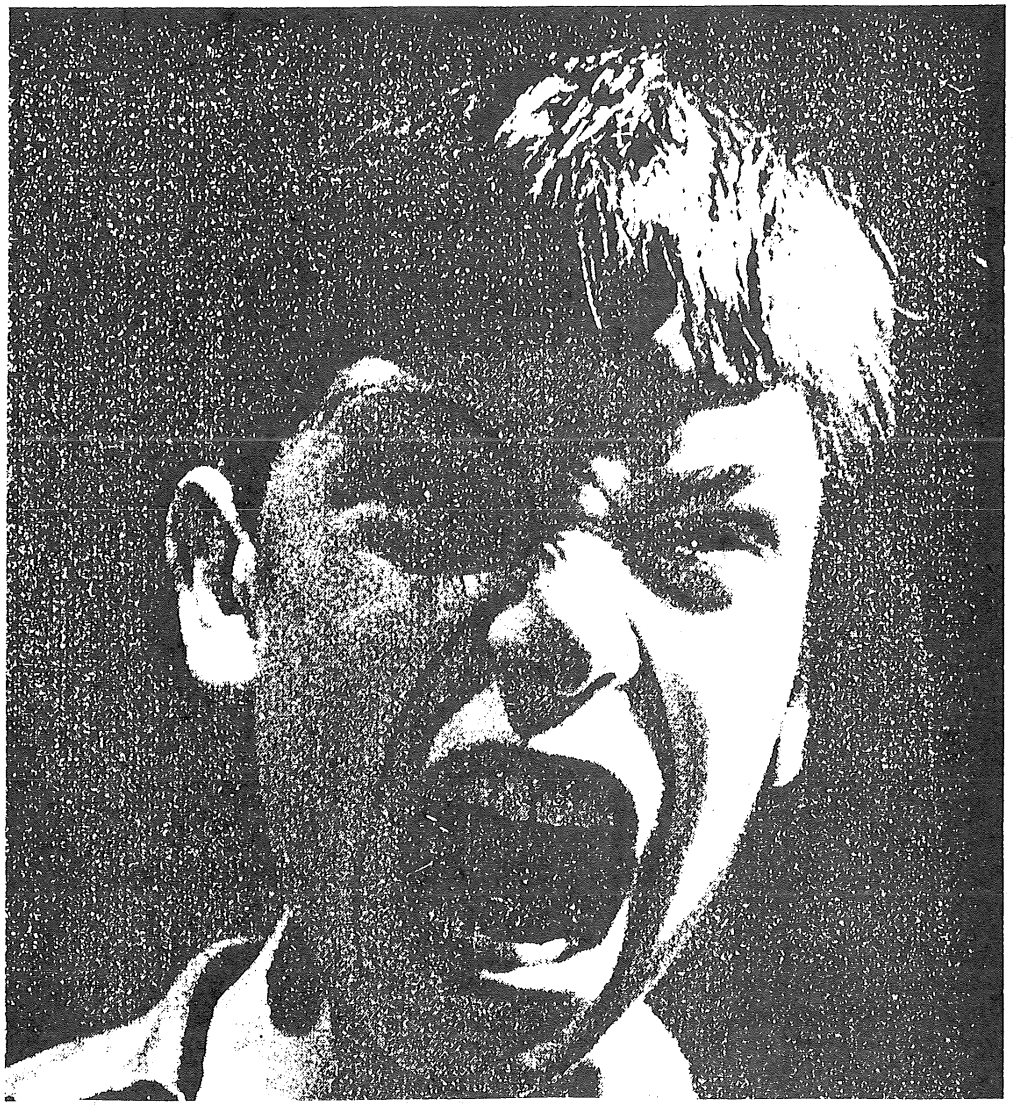
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It is only through the economic and revolutionary organizations of the working class that it will be possible to bring about the liberation and necessary creative energy for the reorganization of society on the basis of libertarian communism.

— MELBOURNE ANARCHO-SYNDICALIST GROUP —

FILM REVIEW

Pink Floyd The Wall



The first thing that ought to be said about "The Wall" is that you emerge from it as if beaten about the head with an iron bar. A subtle film, it is not.

Focusing on the life of "Pink", a not so wholesome rock star, the film attempts to trace the possible path a society might take to fascism in the eighties.

As the film unwinds we see Pink (wordlessly played by a suprisingly sinister Bob Geldof of the "Boomtown Rats") evolve from an affectionate, if confused, child to an unblinking hate machine. He dreams of wreaking revenge on a tortured life by inciting racial hatred and violence amongst frenzied fans.

In pursuing Pink's fantasies we are taken through a harrowing series of flashbacks punctuated by animated sequences by Gerald Scarfe. Sharp lyrics scream from mind pounding rythyms. The education system, women, war, childhood and home life all come under the harsh glare of Pink's soul searching on his way to becoming a latter day Hitler.

"The Wall" starts off with a basically liberal objection to a society that "walls" in individuals with repression but the "harsh glare" of Pink's introspection turns out only to be weak flashlights that outline the shape of the "targets" but little else.

Poor Pink, says the film, has suffered at the hands of an overbearing but affectionless mother. Deprived of his father at an early age (a world war intervened) Pink searches for love and affection. We follow his relationships with those who in the film's view should have offered him support and security- the women in his life.
Pink's relationship with his mother, wife and girlfriend are appallingly illustrated by the sight of huge animated vaginas spiralling and whirling their bloodthirsty way down on hapless Pink. "the Wall" contains some of the most woman-hating images I've seen in a long time. No other part of this film indicates any other attitude towards women. Apparently, women are just "another brick in the wall"- an amorphous force who prevent people's personal freedom. "People" in this film are only male.

Film-clip sized portions concentrating on the other "targets" caught in the glare do not lift the film out of superficiality so far achieved. Take education- we see Pink being humiliated by the stereotyped academic garbed tight lipped school master. Pink puts on a burnt out mask. He is a "brick in the wall". He joins the stifled students plodding along with faceless masks and burnt out eyes; clearly the mindless bodies needed by fascism. Does this mean that if we have a kindly teacher we will not be tempted to fascism? "Mean" teachers did not create the Third Reich.

It is tempting to recommend "The Wall" because it does attempt to distinguish itself from the reactionary quagmire that most popular music flounders in. However, "The Wall" hardly does us a service in accusing the victims of a society built on repression by virtue of class, sex and sexuality rather than turning the lights beam to the full and looking closely at the society itself. But perhaps this is the easier option?

"PINK FLOYD - THE WALL"
Director: Alan Parker.

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Libertarian Workers,
(Melbourne and Geelong
sections) P.O. Box 20,
Parkville, 3053. Also
have fortnightly program
on 3CR. 11am. Wednesdays.

Monash Anarchist Society,
c/- Union, Monash University,
Clayton 3168.

Libertarian Socialists,
c/- SRC, LaTrobe Uni-
versity, Bundoora 3083.

Anarchist-feminist Group,
215 Victoria Parade,
Collingwood. 3066

Anarchist-syndicalist Group,
215 Victoria Parade,
Collingwood. 3066

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417 King st. Newtown 2042.
also contact point for:
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paper).
Rebel Worker Collective.
(Anarchist-syndicalist paper)
Fanya Baron Library.

Red and Black, (Journal)
P.O. Box A425,
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Redfern Black Rose Bookshop,
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QUEENSLAND

Libertarian Socialist Organisation,
P.O. Box 223, Broadway 7000.

Brisbane Anarchist Centre,
Kropotkin's Cafe,
27 Vulture st.
West End.

People for Direct Democracy,
P.O. Box 223, Broadway 7000

War Resisters League,
P.O. Box 223, Broadway 7000.

Red and Black Bookshop,
5a Browning st.
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TREASON (Newspaper)
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Anarchist-feminist Group,
c/- P.O. Box 332,
Nth. Quay.

Catholic Worker,
P.O. Box 187,
West End.

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INTERNATIONAL WORKERS ASSOCIATION
AIMS AND PRINCIPLES

Revolutionary syndicalism is based on the class struggle and holds that all workers must unite in economic combative organizations. These organizations must fight for liberation from the double yoke of capital and the state. Its goal is the reorganization of social life on the basis of libertarian communism, which will be achieved by the revolutionary action of the working class. Considering that only the economic organizations of the proletariat are capable of reaching this objective, revolutionary syndicalism addresses itself to workers in their capacity as producers, as creators of social wealth, so that it will take root and develop among them in opposition to the modern workers' parties, which it declares inept for the economic reorganization of society.

2

Revolutionary syndicalism is the pronounced enemy of all economic and social monopoly. It aims at the abolition of privilege by the establishing of economic communes and administrative organs run by the workers in the fields and factories, forming a system of free councils without subordination to any power or political party. Revolutionary syndicalism poses as an alternative to the politics of states and parties, the economic reorganization of production. It is opposed to the governing of people by others and poses self-management as an alternative. Consequently, the goal of revolutionary syndicalism is not the conquest of political power, but the abolition of all state functions in the life of society. Revolutionary syndicalism considers that the disappearance of the monopoly of property must also be accompanied by the disappearance of all forms of domination. Statism, however camoflaged, can never be an instrument for human liberation and, on the contrary, will always be the creator of new monopolies and privileges.

3

Revolutionary syndicalism has a twofold function. It carries on the revolutionary struggle in all countries for the economic, social and intellectual improvement of the working class within the limits of present day society. It also seeks to educate the masses so that they will be able to competently manage the processes of production and distribution through the socialization of all wealth. Revolutionary syndicalism does not accept the idea that the organization of a social system based exclusively on the producing class can be ordered by simple governmental decrees. It affirms that it can only be obtained through the common action of all manual and intellectual workers, in every branch of industry, by self-management, in such a way that every region, factory or branch of industry is an autonomous member of the economic organism and systematically regulates, on a determined plan and on the basis of mutual agreement, the production and distribution processes according to the interests of the community.

4

Revolutionary syndicalism is opposed to all organizational tendencies inspired by the centralism of the state and church. These can only prolong the survival of the state and authority and they systematically stifle the spirit of initiative and any independence of thought. Centralism is the artificial organization which subjects the so-called lower classes to those which claim to be superior. Centralism leaves the affairs of the whole community in the hands of a few - the individual being turned into a robot with regulated movements and gestures. In the centralized organization, the necessities of society are subordinated to the interests of a few, variety is replaced by uniformity and personal responsibility is replaced by unanimous discipline. It is for this reason that revolutionary syndicalism founds its social conception on a wide federalist organization, an organization which works from the bottom to the top by uniting all forces in the defense of common ideas and interests.

5

Revolutionary syndicalism rejects all parliamentary activity and all collaboration with legislative bodies. It holds that even the freest voting system cannot bring about the disappearance of the clear contradictions at the center of present day society. The parliamentary system has only one goal: to lend a pretense of legitimacy to the reign of falsehood and social injustice.

6

Revolutionary syndicalism rejects all arbitrarily created political and national frontiers and declares that what is called nationalism is the religion of the modern state, behind which is concealed the material interests of the ruling classes. Revolutionary syndicalism recognizes only economic and regional differences and demands for all groups the right to self-determination without exception.

7

It is for these reasons that revolutionary syndicalism fights against militarism and war. Revolutionary syndicalism advocates anti-war propaganda and the substitution of permanent armies which are only the instruments of counter-revolution at the service of capitalism, by workers' militias which, during the revolution, will be controlled by the workers' syndicates; it demands, as well, the boycott and embargo of all raw materials and products necessary to war, with the exception of a country where the workers are in the midst of a social revolution, in which case it is necessary to help them defend the revolution. Finally, revolutionary syndicalism advocates the preventive and revolutionary general strike as a means of opposing war and militarism.

8

Revolutionary syndicalism supports direct action and supports and encourages all struggles which are not in contradiction to its own ends. The means of struggle are: occupations, strikes, boycotts, sabotage, etc. Direct action is best expressed through the general strike. The general strike must, at the same time, from the point of view of revolutionary syndicalism, be the prelude to the social revolution.

9

While revolutionary syndicalism is opposed to all organized violence of the state, it realizes that there will be extremely violent clashes during the decisive struggles between the capitalism of today and the free communism of tomorrow. Consequently, it recognizes as valid that violence which can be used

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